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RELIGIOUS INTELLIGENCE.

[The following is taken from the *PANOPLIST*, a highly respectable and useful religious Magazine published in Boston, from which the Editor of the *Christian Monitor* is permitted to make such extracts as he thinks proper.]

PROGRESS OF BIBLE SOCIETIES.

The following intelligence is contained in a letter from a gentleman of respectability, addressed to the Editor of the *Panoplist*.

"A letter received lately from London advises, that the British and Foreign Bible Society are forwarding directly to New-Orleans 1,000 copies of the Spanish New Testament, 500 of the French New Testament, and 100 of the French Bible, for gratuitous distribution. The same letter advises, that in Russia the Bible is printing, under the direction of the Russian Bible Society, in sixteen different languages. Another letter informs me, that the Moscow Bible Society has lately received subscriptions from the distant regions of Siberia, for 4,000 Rubles, collected among the peasants. At Astrachan, a Society of East Indians is formed for distributing the Scriptures, and these East Indians are principally Bramins. This is thought an important fact. At Theodocia, a depository is formed for the Greek, Armenian, and Georgian Scriptures; and a supply in the Armenian tongues is sent to Constantinople from London. At Stockholm, four presses are constantly engaged in printing Bibles, and cannot supply half the demand. At Copenhagen, a Bible Society has lately been formed, under the patronage of the King, and many of the highest order of the Nobility."

Some account of *Abdool Messee*, a converted Mahometan, now employed in Hindoostan, as a catechist or reader, by the Church Missionary Society for Africa and the East.

The subject of this Memoir was born at Delhi. His original name was Shekh Salih. His father is considered a learned man, and gains a livelihood by teaching children. Shekh Salih was instructed by his father, and made considerable proficiency both in the Persian and Arabic Languages.

When he was about twenty-one years of age (he is at present thirty-six,*) he came with his father to Lukhnow, in quest of employment; and, after some time, became Moonshee, first to an English Merchant, and then to an Officer in the East India Company's service. At this time Abdool was so zealous a Mussulman, that he induced a Hindoo Servant of the above Officer to become a Mahometan. The master finding some fault with him for his officiousness, he was so offended as to leave his employ, and return to Lukhnow, with a determination of having no more communication with the British. After this he engaged in a variety of pursuits, and visited different parts of the country, being always very attentive, and endeavoring to render others so, to the Mahometan Observances.

At length, after having been about a year in some situation under the Nabob of Lukhnow, he went into the Mahratta Country, and engaged as a trooper in the

* The following account was written by the Rev. Daniel Corrie, a Chaplain in the service of the East India Company, December, 1812. Of course, Abdool Messee is now in his fortieth year. Mr. Corrie is represented by the American Missionaries, as being a very pious and excellent man.

service of Ibrahim Ali Khan, one of the chieftains of the Javudpore Rajah. It is to be observed, that Indian Soldiers of this description answer more to English Yeomanry than dragoons. Each man finds his own horse and accoutrements, and is at liberty to leave the service whenever he pleases.

This step Abdool speaks of as the beginning of God's mercy to him; for while under the command of Ibrahim Ali Khan; Meer Khan, another chieftain, at that time in the service of the same Rajah, was sent to murder Rao Scivac Sing, the rival of the Javudpore Rajah. This transaction is well known in India.—Meer Khan swore on the Koran that he came to mediate a peace between his employer and the Rao, whom he no sooner decoyed into his tent, than, having gone out on some pretence, he caused the cords of it to be cut, and ordered his attendants to stab the visitors involved in its folds. The ill fated Rao cut his way through the folds of the tent with a dagger, and bravely defended himself until overpowered by numbers: his head was severed from his body; and, after being carried about in triumph, was sent to the Rajah. The Scivac Sing, Abdool relates, was a young man of very interesting appearance; and pity for his untimely death, with the horror excited by the sight of his head exposed as a spectacle, raised a feeling of disgust at the perfidy of mankind. Abdool had hitherto been a stranger to such treachery; and considering, as he says, that he was liable to be made the executioner of equally inhuman measures, he resolved on quitting the army, and earning his bread in some peaceful way, by any labor however degrading. This determination he put in practice; and, returning to Lukhnaw, supported himself by preparing green paint.

At the end of about a year, Abdool went to Cawnpore to visit his father, at that time engaged as private tutor in the house of a rich native, who lived in the premises next to those of the Rev. Henry Martyn. He here heard of Mr. Martyn's preaching to the poor natives, who assembled on the lawn before his house on Sundays. He determined to go, as he expressed it, to see the sport. Mr.

Martyn was explaining the Commandments to the people, when Abdool went to hear; and he was struck with the observations that were made, and considered them as both reasonable and excellent. He had previously been perplexed about the contradictions maintained by the different Mahometan Sects, and this Christian Instruction appeared to him better than any he had as yet received! He told his father what opinion he had formed, and begged him to get him some employment at Cawnpore, where he might hear more of these things. His father was acquainted with a friend of Sabat, who was then living with Mr. Martyn; and, through his friend, Abdool was engaged, in May 1810, to copy Persian Writings for Sabat. He obtained a lodging on the premises, without making known his wishes. Here he had many opportunities of obtaining the information which he desired, particularly by inquiring of the native Christian children the subjects of the lessons which they had learned in school; and, by this mode, he was enabled to gain some insight into Divine Truth.

When Mr. Martyn had finished his translation of the New Testament into Hindoostanee, the book was given Abdool to bind. This he considered as a fine opportunity, nor did he let it slip. On reading the word of God he discovered his state, and perceived therein a true description of his own heart. He soon decided in favour of the Christian Religion; but still concealed what was passing within him, till Mr. Martyn being about to leave Cawnpore, on account of his health, Abdool could no longer refrain from asking his advice with respect to his future conduct, earnestly desiring, at the same time, to be baptised. It was agreed that he should go down to Calcutta with Sabat and Mr. Martyn, from whom he received a solemn warning of the danger of a false profession. During the short period of Mr. Martyn's stay at Calcutta, he was not entirely convinced of this man's real change of heart; recommending him, therefore, to the notice of the late Rev. David Brown, he departed without gratifying Abdool's wish for baptism. After five months' further delay, Mr. Brown, having observed his conduct, and being satisfied

with it, baptised him in the Old Church, on Whit Sunday, 1811.

On this occasion Mr. Brown wrote to a friend: "On Sunday last, I publicly baptised Shekh Salih. It was a most solemn and heart-affecting occasion. Private notice was given, that it would be in the afternoon. Good people of all ranks attended; and, in the evening, I preached on the subject. This has made a very serious impression at Calcutta. I have had great satisfaction in the event. The circumstances of his case were remarkable. May we every Whit Sunday witness similar wonders of grace! I made full investigation, and was thoroughly satisfied with the Shekh's account of his conversion. His Christian Name is Abdool Messee, "*Servant of Christ*;" a particular circumstance leading to the selection of that name."

From this period, he was noticed by some of Mr. Brown's congregation, and gained from their instruction a growing acquaintance with his own fallen state, and the remedy provided for it through the Savior. Abdool himself expresses a decided persuasion that his baptism was attended with a peculiar blessing: although, before that time, he had learned, in general, that he was a fallen and sinful creature, yet now he began to account himself in every respect a sinner, and his humility and circumspection have been in proportion to his increasing knowledge of himself, together with his clearer and more enlarged views of the Gospel.

It has been his custom, of late, to preach on the Sabbath-days at the house of M. De R. to a number of poor native Christians and others, who assemble there weekly for instruction. His method was to note down, at large, hints suggested by a friend; being unacquainted, as he said, with the analogy of Scripture, and being afraid to teach what he did not thoroughly understand. From these notes the writer of this has heard him preach in a very feeling and forcible manner, to the evident conviction of his hearers. Of these, five Mahometans were so far impressed as to desire baptism, which, after a probation apparently satisfactory, was granted them, though their subsequent conduct has not answered the expectations that were formed at the time. From Whit Sunday 1811, till last July, Ab-

dool continued to reside in Calcutta.—Much opposition he met with from the Mahometans, who made him many offers of money, &c. if he would renounce Christianity or leave the place. Twice, on frivolous pretences, he was summoned before the British Magistrate, and discharged with costs. Under these circumstances, his temper has appeared to great advantage, and invariably such as one should have wished. To put an end to these vexations, he was advised to remove to Chinsurah in July, where his conversation and example produced a good effect on many, especially on a Roman Catholic Portuguese, and the son of an Armenian Priest, who have both expressed an intention of following him up the country, that they may enjoy his company and partake of his labors.—So often have I been deceived by these people, that I almost fear to speak decidedly of any of them; but I know, where the Spirit of God vouchsafes to enlighten the mind and sanctify the heart, the work will stand; and, judging from present appearances, I should be more disposed to fear for myself than for Abdool. I keep a journal of his public labors, which, should it please God to bring us to the end of our journey, I will send you. He has several native children in the boat with him, whom he teaches, as we go along, to read and to learn passages of the Scripture by heart; and when the natives argue with him about caste, he sometimes asks the children if they remember any passage of Scripture in answer, which one or other of them usually does, to the admiration of the poor ignorant people. He has composed many hymns to native measures, which he sings with the Christian children and servants after we come to for the night; and often, during the darkness and stillness of the evening, he and his little church in the boat make these sandy plains and lonely wilds echo with the Beloved Name. I often, in reference to these things think on Isa. xxxv, 1, 2,—But let me be sober, and watch unto prayer, that He with whom is the residue of the Spirit would be pleased to perfect that which is lacking in us, and, for the glory of his own Name, bring forth judgment into victory.

D. C.

December 17, 1812.

NATIONAL BIBLE SOCIETIES.

The following account of the National Bible Societies is extracted from the eleventh Report of the British & Foreign Bible Society.

At the last Annual Meeting, the Members of the British and Foreign Bible Society were encouraged to indulge the pleasing hope, that the pacification of Europe, which then happily prevailed, would lead to a more extensive adoption of the principle of their Institution; and your Committee, in reporting their Proceedings during the Eleventh Year of its establishment, have the satisfaction to be able to state that this expectation has been amply verified.

The Bible Societies which have been instituted on the Continent, during the period in question, are equally numerous and important.

Your Committee will first notice, in regular succession, those Societies, the formation of which was materially assisted by the presence, advice, and exertions of their zealous and active coadjutor, the Rev. Robert Pinkerton, during the course of his return to Russia.

The Netherlands National Bible Society was established at Amsterdam, under the presidency of his Excellency Mr. Roel, Minister of the Interior. Among other encouraging circumstances attending its formation, it is gratifying to remark that many Catholics subscribed themselves Members of it.

The example of Amsterdam was almost immediately followed by Rotterdam and other places. There are now 31 Bible Societies in the United Netherlands, all of them considered divisions of the Parent Institution at Amsterdam.

A plan has been adopted for instituting Bible Associations at Amsterdam and in its environs. That city and its suburbs, comprising nearly 200,000 inhabitants, will be divided into 32 districts, in each of which a Bible Association will be formed.

The Grand Duchy of Berg National Bible Society

Is the next in order. It was established at Elberfeld, in Wupper Valley, equally famous in Germany for the extent of its manufactories, its diversity of religious denominations, and the pious character of its inhabitants. *In the cause of the Bible they were all united.* The

sphere of operation of this Society includes a very large population, of which a great proportion are Catholics.

It is affecting to add the information reported by Mr. Pinkerton on good authority, that many thousands of them never saw a Bible; and that among some, even the meaning of the word Bible was totally unknown. Of this society his Excellency Baron Von Gruener, Governor-General of the Grand Duchy of Berg, was chosen President.

A letter from one of the Secretaries of the Society concludes with these words: "We thank you for having drawn our district also into the circle of your union; and join our prayers to your's, that the Spirit of our Lord Jesus may powerfully carry his word to the hearts of men."

The Hanoverian National Bible Society is next to be noticed. "In Hanover, as in Petersburg, I saw" says Mr. Pinkerton, "the Lutheran, Calvinistic, and Catholic Clergy, join hands to promote the good cause; and some of these persons assured me, after the Meeting that though they had been teachers of the same religion in this city for many years, yet they had never had an opportunity of speaking to each other. Oh! what a blessed plan, which is capable of bringing together the long divided parts of the Christian Church!"

"When the chief Catholic Priest entered the room, he came straight to me, grasped my hand in the most cordial manner, and with a countenance beaming with joy, said, 'I rejoice that I have an opportunity of uniting in such a glorious cause. I am decidedly of opinion that the Scriptures should be put into the hands of every class of men, and that even the poorest and the meanest should have it in their power to draw Divine Instruction from the Fountain Head.'"

The President of this Society is his Excellency Baron Von Arnswalt, Minister of State, Privy Counsellor, and President of the Ecclesiastical Court.

His Royal Highness the Duke of Cambridge has obligingly complied with a solicitation to be its Patron.

Prussian National Bible Society.

The zeal of Mr. Pinkerton was no less favorably received at Berlin, where the Prussian Bible Society has been estab-

lished under the Presidency of his Excellency Lieutenant-General Von Diecke, Tutor to the Crown Prince of Prussia. The plan of the Society having been presented to his Prussian Majesty, he was graciously pleased to approve it, and to confirm its laws; and as a further proof of the interest which his Majesty feels in its success, he has granted to the Society the freedom of the Letter-Post.

Your Committee cannot resist the temptation of gratifying the General Meeting with an extract from a letter, addressed to the British and Foreign Bible Society, by the President, Vice-Presidents, and Committee of the Prussian Bible Society.

"Blessed are ye, revered Gentlemen, for devoting the earthly treasures with which the goodness of the Most High has enriched your favored Isle, not only to the alleviation of the temporal distresses, but also to the propagation of heavenly blessings, that you may communicate the glad tidings of that salvation procured to the human race at a price infinitely more precious than that of silver and gold, to all nations, for their permanent benefit. The Divine Author of this salvation pronounced the preaching of the Gospel to the poor, one of the symptoms of his first advent; and thus may the dissemination of the same blessed Gospel in the cottages of the indigent, prove an auspicious omen, that He, whom so many have entirely disowned, is again at hand; and that the children of men are preparing themselves anew to receive Him into their hearts, and to consecrate their life, in all its various relations, to Him in whose name alone salvation and true joy are promised to the world."

Your Committee feel authorised to indulge the pleasing expectation of the happiest results from the proceedings of a Society, under the direction of persons impressed with such feelings, particularly as its object is so fully in unison with the sentiments of the King, and the Ministers presiding in the principal departments of the Government.

It may be proper to add in this place, that the Bible Society which had existed at Berlin since the year 1805, and with which your Committee had maintained a most pleasing and useful correspondence,

has now merged in the National Institution of the Prussian Bible Society.

Saxon National Bible Society.

From Berlin Mr. Pinkerton proceeded to Dresden, where he had the happiness to witness the establishment of the Saxon Bible Society, under the presidency of his Excellency Count Hohenenthal, the Minister for Religion. For a most interesting account of the formation of this Institution, your committee must refer to a letter from the Rev. Dr. Döring, Chaplain of the Court of Saxony, regretting that the limits of their Report admit only the following selection from the conclusion of it:

"Thus the Saxon Bible Society was formed. Universal was the impression, and loud the gratitude expressed both towards the Parent Institution in London, and its worthy Member, Mr. Pinkerton. Tears of joy glittered in many an eye, and the name of the Lord was glorified. May he command his blessing on this holy union!"

Polish National Bible Society.

Mr. Pinkerton, in passing through Warsaw, held also a preliminary meeting in the palace of Prince Czartorisky, a nobleman of the first rank, talents, and respectability, for the purpose of forming a Polish Bible Society; at which meeting, certain regulations were proposed and adopted, subject to the approbation of his Majesty the Emperor of Russia.

Of Poland, it is asserted, there is such a want of the Scriptures in that country, that a copy of the Bible is scarcely to be obtained at any price. It is to be hoped, therefore, that the proposed Institution will be regularly formed, and that its exertions will be commensurate to the spiritual wants of the people, and bestow on them that blessing which they so greatly need.

The Societies which have been enumerated, were established in less than three months after the last Annual Meeting. Of all, it may be observed, that the proposal for their institution received a most ready and cheerful acquiescence; that at the Meetings convened for this purpose, the greatest joy and harmony prevailed; and finally, that from the rank, abilities, and respectability of the Presidents, Vice-Presidents, and Directors of these Associations, there is every reason

to hope, that their example will have an extensive influence, and their exertions a most beneficial effect.

(TO BE CONTINUED.)

The following letter was written by Mr. Thom, a missionary at the Cape of Good Hope, to the Rev. Mr. Codman, of Dorchester. The United States brig Syren had been captured, and carried into the Cape. While detained as prisoners of war, the crew experienced the kindest treatment from Mr. T. which they acknowledged, on their arrival in this country.

REV. SIR,—My life may be very short, and my talents are few; therefore I have little inclination to increase the number of my correspondents. However, if I write for Christ, or his cause, I am perhaps doing as much good as by preaching a sermon. Dr. Swift, late of the United States brig of war Syren, mentioned to me that he lives in the same town where you live; and Mr. Lewis of Union Chapel, Islington, showed me some of your letters. I therefore consent to Dr. Swift's request to write you a few lines respecting my own labors and those of others. I have been here two years and a half. My station was India, but Divine Providence opened a wide door among my own countrymen, the Scots soldiers here, which is not likely yet to be shut. God is for us, who then can be against us? In the 93d regt. of Highlanders, since gone to America, there were 150 decided Christians. Most of them were awakened in Africa. Christ meets with sinners in every part of the world. Now almost 200 of another regt. hear the Gospel twice or thrice a week. Among your countrymen, the crew of the Syren, I have labored twice a week. Thrice a week I have also preached in Dutch. I have more work than I am able to perform; but we may expect extraordinary grace when we are called to labor in extraordinary services. Our church consists of fifty members. Six converted heathens and Mahometans will be baptised next week, and thirty soldiers appear to be deeply impressed with divine truth. It is not to be expected, that all professors from among the Heathen will stand; but really few comparatively have turned back. Among the soldiers, as it in general is, there has been some wildfire; but God has certainly done a

great work here, during the last five years; and he has used various instruments and means in order to keep all humble and thankful. Some pious Wesleyan soldiers have done much. Among the Heathen, good has been doing for some years past, by means of various pious Dutchmen and African women; (I mean women born of Dutch parents in Africa.) I am now gathering the converts into our church. Religious books have been extensively circulated by sale, or *gratis*, and nearly 2,000 copies of the Bible and New Testament by my own hand. Glory to God. O for ten thousand hands and hearts; Christ should have them all. Among the Americans I believe some have been awakened: may God keep them from sleeping again. They had only one Bible, and that I am told was in pieces, when I visited them; and now 52 Bibles, and 36 or 40 Testaments have been given them. Their case was represented to some pious gentlemen, who put into my hands 150 Rix dollars to purchase them books. About 60 or 70 volumes of good, plain, and striking works of one kind and another, have thus been distributed among them; but of their little allowance those, who are seriously disposed, have bought some more. It is with great regret they leave me I believe. God's word will never fall to the ground. The seed may spring up when I am dead and gone, in America or elsewhere. A sailor is a better subject of divine grace, (permit the expression,) than a soldier. I have always found it so. But God only can open any of their hearts.

There are in the interior 1,500 and more baptised Hottentots, Bosjesmen, Caffres, Namaquas, Boushmanas, &c. At one settlement of ours about 3 to 4,000 are under religious instruction. We have about ten stations, and the Moravians two, in South Africa. Four or five native brethren preach fluently. I have heard two of them. Our brethren are enabled to labor without fainting. Far in the interior they endure much for Christ. In Cape Town, as to temporal enjoyments, we have an abundance; and our trials and obstacles are of a different nature from those of the missionaries in the country. I enclose you a piece of work done by the Moravian Hottentots.

Seven missions I have seen ; and travelled about three thousand miles through the Colony, preaching and distributing tracts, &c. in Dutch. There are here, (that is in the Colony,) two very excellent Dutch clergymen, and six other respectable ministers. A large field is here ; and South Africa may perhaps enlighten the heart of Africa. Perhaps a chain of missions may reach from Cape Town to Grand Cairo. God grant it in His time. Mrs. Thom is a lady of this country, descended from Europeans, and is my interpreter in Malay and Portuguese. I beg leave to enclose samples of our missionary labors in China.

I trust you behold numbers of sinners coming to Christ in Dorchester. As Dr. Swift is a member of an Independent Church, and appears to me to be a serious man, he sat down with us at the Lord's table.

I am, my dear Sir, though unknown,
Yours sincerely,
GEORGE THOM.

CHRISTIAN MONITOR.

Having once had occasion to remark that the Subscriptions to the Apostolic Epistles were of no authority, as not forming any part of the sacred Canon ; and observing that the remark excited some surprise ; it has occurred to me that it might not be amiss to communicate some information to the public on this subject, through the medium of the Christian Monitor.

The Subscription to the Epistle to the Romans, in our translation is in these words.

"Written to the Romans from Corinth, and sent by Phebe, servant of the church at Cenchrea."—The two words in italics have nothing corresponding to them in the original from which the translation was made ; but were supplied by the Translators. A literal translation from the common Greek edition then would import that this epistle was written by Phebe.

Of six most ancient manuscripts, three have only these words, "To the Romans :—" One has "to the Romans is ended," where no doubt the word *Epistle* is to be supplied ; And two have "Written to the Romans from Corinth by Phebe." Besides which, there is a

vast variety of readings in manuscripts of later date, serving to show that the copyists varied the subscription entirely according to conjecture. It seems however to be pretty generally agreed that this epistle was written at Corinth.

The first Epistle to the Corinthians has the following subscription :

"The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus."

This contains a manifest error. For let the reader, recollecting that Philippi was a city of Macedonia, peruse Chap. xvi. v. 5—9 inclusive of this epistle, and he will perceive that the Apostle was not in Macedonia but at Ephesus a city of Asia Minor, when he wrote this letter.

The various readings in the ancient manuscripts are as follows. "The first to the Corinthians—The first to the Corinthians is ended—The first to the Corinthians was written from Ephesus—" &c. &c.

The second Epistle to the Corinthians is dated correctly in our version. It was written at Philippi in Macedonia ; but in this case, as in others, the Ancient manuscripts, with one exception, make no mention of the place where the Apostle wrote this letter.

Concerning the date of the Epistle to the Galatians learned men differ widely. Some say that it was written at Rome, some at Corinth ; others make the place Ephesus, and others again, Antioch. This last opinion appears to me better supported than any other : but the reasons for it cannot be detailed here.

The common subscription "Written to the Galatians from Rome" is entirely unsupported by the ancient manuscripts ; and of course is of no authority.

The letter of Paul to the Ephesians was no doubt written at Rome.

The same remark may be made in relation to the Epistles to the Philippians and Colossians. As great variations however are to be found in the manuscripts here as any that have been before noted.

The first Epistle to the Thessalonians was written from Corinth, as appears highly probable at least, from the history recorded in the Acts ; Chapters 18, and 19. Yet it is stated in the common sub-

scription that this epistle was written from Athens.

The second epistle to the Thessalonians was written, it is generally believed, shortly after the first, and at the same place; not at Athens, as the interpolated subscription has it.

The first Epistle to Timothy is dated in the common subscription, at Laodicea the metropolis of Phrygia Pacatiana.—Some manuscripts date it "Athens," others, "Nicopolis;" and others "*from Macedonia.*" The common opinion is that it was written either at Philippi or Nicopolis.

The second Epistle to Timothy was written as the common subscription states at Rome. In the manuscripts Rome and Laodicea are both mentioned.

The Epistle to Titus is said to have been written from Nicopolis. It is unnecessary to state the various readings of the manuscripts. The best commentators have dated the epistle at Colosse.

It is quite needless to extend this investigation farther—From what has been said, it is evident that the subscriptions to the Epistles form no part of Holy Scriptures. And as some of them are most manifestly erroneous, it seems surprising that they should be continued by every Editor of the Bible, from age to age, as carefully as any part of the sacred text.

It may perhaps be thought by some that this is a matter of small importance. Compared with many other concerns, I grant that it is—Yet we ought not to feel entirely indifferent to any thing that affects the purity of the sacred writings. Let us if possible have the Scriptures as they came from the hands of their divinely instructed authors.

Before this paper is closed, it may be worth while to state, as it is not very foreign to the subject, that the division of the Scriptures into chapters and verses, is comparatively a modern work. There is nothing of it in the ancient manuscripts. This division was made for convenience of reference, and with this view, it has its advantages: but it has its disadvantages too. For sometimes the most closely connected parts of a sentence are separated by verses: and sometimes the larger division of a chapter, separates even the most intimately united parts of a train

of reasoning. It would be well for those who read the Scriptures, to be aware of this, and, when time will permit, to peruse for instance, a whole epistle at a sitting. To give an instance or two of the unhappy divisions which have been made, let the reader observe how the 21st Chap. of the Acts of the Apostles ends, and how the 22d commences. Or let him notice the third and fourth Chapters of the Epistle to the Ephesians, and he will perceive that a parenthesis begins at the 2d verse of the 3d Chapter, which extends to the first verse of the 4th; and that the words "For I Paul, the prisoner of Jesus Christ for you Gentiles" Chap. iii. v. 1. are intimately connected with the words "beseech you that ye walk worthy of the vocation wherewith ye are called" Chap. iv. v. 1.—Many other examples might be mentioned, but these are sufficient for my purpose, which is to show, that in reading the Scriptures, we ought to regard the connection, and the object of the sacred writer, and not the divisions which have been arbitrarily introduced, and which very often greatly darken the meaning of the oracles of divine truth.

NOTICE.

The third anniversary of the BIBLE SOCIETY OF VIRGINIA will be held in the Capitol on the first Tuesday in April.

The members of the Society, it is hoped, will be punctual in their attendance; as a subject of great importance will be submitted for their consideration.

It may be well to mention that the measure alluded to is the formation in the United States of a NATIONAL BIBLE SOCIETY.

The Editor would beg leave to refer his readers to some remarks made on this subject in the Christian Monitor No. 36, whence, unless he deceives himself, it will appear that not only as Christians, but as Americans we ought to take a deep interest in the success of this measure.

From the intelligence contained in the present No. it may be seen, in part, what the nations of the old world are doing for the universal extension of the Redeemer's kingdom—Let not America be "one whit behind the very chiefest of them."